



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

fied to learn that Sir Joshua has elsewhere admitted that "rules and methods of teaching, if they are to be worth anything must ultimately be based on mental Philosophy and on acquaintance with the laws of thought and with the constitution of human nature." (Preface to Lloyd Morgan's "Psychology for Teachers"). We somewhat regret that this important truth does not receive more emphasis and illustration in the present work.

The book is written with a grace and charm of style and reflects its author's enthusiasm for education and his unfaltering faith in its future.

W. JENKYN JONES.

UNIVERSITY COLLEGE, ABERYSTWYTH.

THE MARTYRDOM OF LABOR. By Alfred Thomas Story. London: George Redway, 1899.

Mr. Story begins the preface to his book by stating that it will doubtless call forth opposition; but it is difficult to see that it will profit anyone to make any serious opposition to a piece of tawdry rhetoric. There is no trace of any patient study or thought on the part of the author, and so it is futile for him to expect life to come out of the clash and cruscation (*vide* preface) of somebody else's thought with his want of it. He is no friend of the dismal sciences,—hear his solemn warning: "Remember the treatises on political economy are mostly written by men who, *though not exactly in the pay of the classes*,"* are very largely in sympathy with them and their ideals. Hence they are suspect." If this book is part of "the present widespread upheaval of thought" to which the author refers on page 12, the upheaval would appear to be one of matter in a gaseous form. If the object of the book is to call attention to existing social evils, such object would be better attained by a plain and sober statement of the facts. If the object is to suggest remedies for the evils, the remedies should have been stated with greater clearness. The chief proposal of the author is one for the redistribution of the land amongst the present population, but no machinery is suggested for carrying out his proposals. He patronizes the working classes, and very properly insists on the benefits of education; but warns them against the leading universities and their prevailing cynicism. If Mr. Story has any genuine feelings, let him devote his time to an intelligent study of some

*P. 198. The italics are mine.

one of the evils of modern civilization and try to hit upon the best remedy. It is difficult to believe that a man feels deeply when his feelings do not lead him to treat serious subjects with the seriousness that they deserve. Foolish language is no cure for misery. Though perhaps he means better, Mr. Story does as little good as the bishops he despises.

C. P. SANGER.

INNER TEMPLE, LONDON.

BOOKS RECEIVED.

AN ESSAY ON PERSONALITY AS A PHILOSOPHICAL PRINCIPLE. By the Rev. Wilfrid Richmond, M. A. London: Edward Arnold, 1900. Pp. xix, 219.

ETHICAL DEMOCRACY: Essays in Social Dynamics. By Prof. D. G. Ritchie, etc. Edited for the Society of Ethical Propagandists by Stanton Coit. London: Grant Richards, 1900. Pp. 361.

THE MEANING OF GOOD: A Dialogue. By G. Lowes Dickinson, Fellow of King's College, Cambridge. Glasgow: James Maclehose & Sons, 1901. Pp. xvi., 231.

FRANCIS HUTCHESON: HIS LIFE, TEACHING AND POSITION IN THE HISTORY OF PHILOSOPHY. By William Robert Scott, Assistant to the Professor of Moral Philosophy and Lecturer in Political Economy in the University of St. Andrews. Cambridge: At the University Press, 1900. Pp. xx., 296.

ETHICS: Descriptive and Explanatory. By S. E. Mezes, Ph. D. New York and London: The Macmillan Co., 1901.

THE PHILOSOPHY OF FRIEDRICH NIETZSCHE. By Grace Neal Dalson, A. B., Ph. D. New York: The Macmillan Co., 1901.

INTRODUCTION TO SOCIOLOGY. By Arthur Fairbanks. Third Edition. Revised and partly rewritten. New York: Charles Scribner's Sons, 1901.

THE PRINCIPLES OF SOCIAL PROGRESS: A Study of Civilization. By James Bale Morman, A. B. Rochester, N. Y.: E. Darrow & Co., 1901.

DES PRINCIPES SOCIOLOGIQUES DE LA CRIMINOLOGIE. Par Raoul de la Grasserie. Avec une Preface par C. Lombroso. Paris: V. Giard & E. Brière, 1901.

LA VIE OUVRIÈRE EN FRANCE. Par Fernand Pelloutier et Maurice Pelloutier. Paris: Schleicher Frères, 1900.

THE LAW OF ANNEXATION, with special reference to the Philippines, together with Observations on the Status of Cuba. By Corman F. Randolph, of the New York Bar. New York and London: Longmans, Green & Co., 1901.

A PLAIN EXAMINATION OF SOCIALISM. By Gustave Simonson, M. A., M. D. London: Swan Sonnenschein & Co.; New York: Charles Scribner's Sons, 1900. Pp. xii., 155.

THE LAWS OF LAW. By T. Baty, Civil Law Fellow of University College, Oxford; Senior Whewell Scholar in International Law (1893), Cam-